

THE HERALD OF THE GOLDEN AGE.



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CHAS E. DAWSON

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To plead the cause of the weak, defenceless, and oppressed, and to deprecate cruelty, and injustice, and all that is opposed to the true spirit of Christianity.

The Members of The Order are pledged to seek the attainment of these objects by daily example and personal influence. They are divided into two classes—*Companions and Associates*—the former being abstainers from flesh, fish, and fowl, as food; the latter from flesh and fowl only.

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ONE PENNY.

"A Fruitarian Dietary."

In response to the invitation of the Council of the Order of the Golden Age I gladly give my opinion upon the question of food in its relation to the physical development and well being of the human race.



There is no one who remembers that we do but weigh about 6lbs. when we are born and that we weigh twenty times as much when we are adult, but will admit that the source from which these nineteen twentieths are derived is of considerable importance. It is quite true that the original 6lbs. contains, so to speak, the whole mechanism of the man, and that herein is the power which selects

and transforms the food and stamps it with the impress of its own factory, but none the less is it true that all transformation implies some inertia and often active opposition in the substances that are transformed.

The vital power of the individual is influenced—whether for good or for evil—by every morsel of food which he transforms into his own plasm-built cells.

It is well, therefore, that the utmost care should be exercised in selecting foods which will benefit, and in excluding foods which will injure, the vitality of the human race.

I am not one of those who think that science has no lessons to learn in the school of dietetics, but rather that in this field more than in any other she needs to leave the happy-go-lucky methods of the past and to experiment definitely and systematically in the future.

On this ground therefore I am convinced that the scientific school of medicine should welcome the army of

Fruitarian experimenters and should encourage them in every possible way to make the experiments over as wide a field and over as long a period as possible.

Years ago I should have hesitated to advise, what is undoubtedly a radical change of food, in adults who have been accustomed to eating meat all their lives, but the exceptional opportunities that I have had of taking the closest observations upon large numbers of people of all ages and ranks of life, has led me to believe that it would be a very rare and exceptional thing to find a person who would suffer in health by the immediate and rigid adoption of a carefully selected Fruitarian dietary.

I have seen children born of Fruitarian parents and those born of meat eating parents brought up from birth without flesh food in any form.

I have seen children of all ages who have been accustomed to eating meat, and who have suddenly come under conditions where no flesh food was given. I have seen young men and middle aged men, some of whom had been abstemious livers, and some of whom had been "luxurious *bons vivants*", and who immediately and entirely gave up meat altogether and all with the happiest of results.

I have had under my observation those who for 60 to 70 (and in one case for 75) years had lived on the ordinary dietary, and who at a single stroke had all meats and meat extracts and gravies cut off, and in not a single instance could I say that I ever saw any injurious result following, whereas in the majority of cases I noticed an improved vigour, while a sense of lightness and freedom was experienced, just as if some weight or burden had been removed from the vitals.

If I am asked "Did these people who gave up eating meat lose tone or become weaker?" my answer would be that in the majority of cases they confidently stated that they found themselves stronger and more powerful in body, and clearer and more vigorous in mind.

A certain proportion of persons—and these were either of a somewhat hypochondriacal tendency or had been big feeders—complained that they felt limp at first, but by no test could I discover any actual loss of strength after continuing for some length of time a diet fairly dry and with a high proportion of fat in it.

I have again and again found people who "felt themselves weaker" by giving up their stiff glass of whiskey at

night, or their quart of beer, or their bottle of wine per day, but I have yet to find the average man who can be proved to have lost strength for any continued period of time by abstaining from alcohol.

Mentality has much to do with nervous control in many people, and if they only "believe in beef and beer" they will be sure to believe themselves weaker by giving up the use of either.

My observations, therefore, would lead me to say that the majority of people of all ages would improve in strength and general tone by the substitution of a carefully selected Fruitarian dietary for the ordinary careless mixed meals of the people of the land.

The objections that are raised against the Fruitarian diet generally rest either on ignorance or on theory—very seldom upon experience.

I constantly meet people who condemn Fruitarianism upon the ground that "you have to eat so much more."

This is a statement based upon profound ignorance and should never be allowed to pass unchallenged. It is false.

The tendency as well as the need of the Fruitarian is to eat day for day a smaller bulk and a less weight than the ordinary meat eater!

The man who knows nothing and who, perhaps, has never met a score of consistent Fruitarians, will argue learnedly and theoretically about the impossibility of getting "enough nitrogen from vegetables," whereas if he had only gone through the world with his ears and eyes more widely open and his mouth more closely shut, he would have found that the muscle using men of the world—the peasants, who, if anybody, would need the maximum of nitrogenous food—have for centuries lived with only an occasional bit of meat as a luxury, or have rejected it partly or altogether on religious grounds.

I have visited scores of villages where Hindoos and Mahomedans lived side by side under identical conditions, except that the Mahomedan ate some flesh food and the Hindoo did not, and the measurements that I took and the enquiries that I made led me to believe that the only effect of eating meat was to increase pugnacity without increasing stamina!

I have taken observations in rural villages in England and Wales, and the result has been to impress upon me that the farmer generally believes that the men of a score of years ago who tasted a bit of meat not more than once a week were able to work harder and longer than the modern labourer who has flesh meat once or twice in every day!

Flesh food tends to make men more restless, and the man with a restless temperament does less permanent work than the man with a restful mind.

Restlessness at first gives the appearance of great progress, but it ends in earning the curse of Reuben—"unstable as water thou shalt not excel."

One of the most important experiments that can be made for the welfare of the race is for a large number of people to adopt a scientifically selected Fruitarian dietary in order that some new light may be thrown upon the theories by which we are trammelled to-day, and every scientist should welcome such an experiment if it be conducted upon a large and a temperate scale, and for this reason, therefore, if for no other, the Order of the Golden Age is doing a service to humanity and to science by the organized work that it is conducting.

Josiah Oldfield, D.C.L., M.R.C.S.

Immunity from Disease.

The almost universal experience of those who have abandoned the use of animal flesh as an article of diet, is that they acquire a greater immunity from disease and a greater power of resistance to its attacks than they formerly possessed; whilst the actuality of this experience is often denied by those who cherish an unreasoning prejudice against what they are pleased to consider a "dietetic fad," and who allow such prejudice to stand in the way of a comprehensive study of the matter, and above all to prevent them from putting it to a personal experimental test.

I purpose, in as simple language as the subject permits, to show on physiological and pathological grounds, that such an experience naturally follows on the abandonment of flesh-food and the adoption of an intelligently arranged fruitarian dietary, and is just what might be predicted from a consideration of the teachings of these departments of medical science, and that on the other hand the results of a flesh diet is inevitably to lower the "power of resistance" of the organism to disease and to impair the defence against its attacks.

To begin then, the destructive changes which are always going on in the cells of living animal tissues, result in the formation of certain effete and poisonous products known under the name of "uric acid and its allies" (the latter being uric acid in various stages of oxidation), which, in the normal course of things, pass into the blood stream and are thence eliminated by the kidneys as speedily as may be; the quantity so produced in the human body is, except under certain unfavourable conditions of heredity and environment, readily and completely got rid of daily. Thus in the blood and flesh of all animals, uric acid is constantly present in varying amounts, dependent on the activity of muscular and vital processes.

When such flesh is taken as food by man this extra supply is introduced into the body; from which it should be eliminated by the appropriate organs, as it is in no sense a food, but an effete product; but it is only under conditions of youth and great activity that this elimination is fully and completely effected; under the ordinary conditions of our civilized life, and especially in advancing years, a portion is retained in the blood and tissues, which surplus is gradually added to day by day until a considerable store has so accumulated in the body. At length, as the result of a chill, a blow, excessive use of any part, slight dyspeptic attack, etc., these poisonous salts are precipitated in some particular region, giving rise to inflammation, pain and disturbance of function generally. The diseases having this mode of origin are known as "gouty" or "rheumatic."

The fact that the prime cause is a vitiation of the general blood stream explains why its local manifestations may vary so widely in various individuals in accordance with accidental circumstances or hereditary proclivity; thus besides the typical forms, we see "gouty" and "rheumatic" troubles of eye, heart, muscles, stomach, tonsils, and so on.

The blood of the great majority of flesh-eaters in civilization contains a more or less abnormal amount of uric acid, and there are few indeed who escape some minor ill consequences due to its presence, to say the least, whilst to many, life is one round of trouble due to this cause.

In plain truth, the position of a man whose blood is thus surcharged with these effete salts may be likened to that of a man working in a smithy with pockets stuffed with loose gunpowder—a chance spark may result in a disastrous and disabling explosion at any moment.

That the medical profession are fully aware of the fact that these “gouty” and “rheumatic” diseases are the result of the presence of poisonous salts in the body, and that these are introduced in flesh-food, is demonstrated by their general treatment of such conditions, their chief efforts being directed on the one hand to getting rid of the present accumulation by means of drugs and natural mineral waters that render these salts more soluble, and help to “wash” them out of the body; and on the other by severely limiting or prohibiting the ingestion of flesh-foods by which a further quantity may be introduced.

In view of these facts it is strange indeed that so few should be found in the ranks of physicians or patients who carry their beliefs to their logical conclusion, and in accordance therewith shun for the remainder of their days the *fons et origo* of all their troubles, viz :—flesh-food.

Again, this excess of uric acid in the blood is productive of even greater evils in another direction, the more deadly because their advent and progress is much more insidious. It has been conclusively demonstrated, both experimentally and clinically, that their presence in excess causes contraction of the minute blood vessels, causing what is known as “high arterial tension,” which (often aided by the blocking of these vessels by uric acid in its “colloid” form) means a serious interference to the circulation and the due supply of blood to the tissues, and throws a greatly augmented strain upon the vital organs—the heart and kidneys especially.

From these conditions of extra work and faulty blood supply arise serious degenerations of these organs, and with the constant overstrain the muscular elements of the arterial walls suffer first from fatty, then from calcareous degeneration, often eventuating in their bursting under the undue strain to which they are exposed. Meanwhile the subject of these changes, feeling “below par,” usually strives to regain lost strength by increased supplies of flesh-food, and thus a “vicious circle” of cause and effect is established which can only end in one way. Death is pronounced to be due to “fatty heart,” “cerebral hemorrhage,” “kidney disease,” and what not; but these terms serve merely to indicate the locality of the weakest link in the vital chain which has snapped under the degenerative strain. For in reality, death occurs from slow poisoning by the effete products taken in the form of flesh-food.

It is a medical aphorism that a man “is as old as his arteries,” which summarises the belief that his general well-being depends on their freedom from degenerative changes.

A person who is the subject of these degenerative changes in any degree is so far handicapped in any struggle with acute disease, and has to that particular extent lost his “power of resistance” to it, and with his vital power thus weakened is more open to attack, *i.e.* is less “immune” than formerly.

The correctness of these views receives daily confirmation in clinical practice—to take one instance, simple pneumonia in the young adult is not a disease of high mortality, but pneumonia occurring in the subject of the degenerative changes mentioned above, is a very deadly disease indeed, in such cases the probabilities of recovery depend far more

on the general condition of the vital organs than upon the local trouble. Serious surgical operations also are badly borne by such persons.

On the other hand, the surprising facility with which men, wholly or practically non-carnivorous, such as the soldiers of the Turkish army, the Sikhs, Goorkhas and others, bear and recover from such operations, goes far to demonstrate the absence of degenerative changes in these purer feeders and the possession of an unusual power of resistance, as compared with flesh-eating peoples.

Uric acid is also a stimulant and an irritant of the tissues, and it is with reference to this particular dual action on the living cell that some eminent surgeons have expressed the opinion that the consumption of flesh is an important factor in the causation of cancer. Statistics are as yet too scanty to throw much light on this possible relation, but such as were available and which were given in my article on Cancer in *The Herald* of November last, showed that in the countries named, the minimum incidence of the disease occurred in these in which the majority of the inhabitants were non-carnivorous, and the maximum in these in which the amount of flesh-food consumed per head was the greatest.

A communication from Dr. W. Roger Williams appearing in the current number of the *British Medical Journal* (Sep. 20th), gives some striking statistics relative to the occurrence of cancer in Egypt, which strongly support the above theory as to its causation.

Dr. Williams writes :—

A few years ago, desiring to ascertain the actual incidence of the disease in that country, I wrote to the late Dr. Engel, of Cairo—who was then in charge of the Egyptian vital statistics—and he kindly supplied me with the following data :

Of 19,529 deaths among natives in Cairo during 1891, only 19 were returned as due to cancer (females 10, males 9), or 1 in 1,028. In England during the same year I have ascertained that the proportion of cancer deaths was 1 in 29.

Of 12,950 patients at the Kasr-el-Aini Hospital during the years 1889-91, only 77 were affected with cancer, or 0.6 per cent. In London general hospitals at about the same period I have ascertained that the proportion of cancer cases was 3.5 per cent.

From these data it appears that the reputation of Egypt for comparative immunity from cancer is well founded.

In Tunis, Algeria, and Morocco, cancer is almost as rare among the natives as in Egypt.

It is a curious fact that the lowest European cancer death rates are to be found in just those parts of the Continent that are contiguous to the North African littoral. Thus the Sardinian cancer mortality for 1889 was only 1.7 per 10,000 living, that of Calabria 2.4, and Sicily 2.8. The Corsican cancer mortality is almost equally low, and along the Spanish Mediterranean littoral cancer is very rare.

In these parts of the world, as in Northern Africa, the conditions of existence are unfavourable to the development of cancer. If I am asked to define these conditions, it may be answered that they comprise extreme frugality in living, open-air existence, and last—but not least—an alimentation which includes but little animal food.

The history of the African negro shows that considerations of this kind do play an important part in determining the incidence of the cancer mortality. In their native habitat, negroes appear to be almost exempt from cancer. Transplanted to the United States, and living there in slavery—with hard work and frugal diet—cancer was not common among them, although they then became subject to it. Since the abolition of slavery, however, and the altered habits thus entailed, the United States negroes have become almost as prone to cancer as their white neighbours.

In like manner, the North American Indians were in their natural state exempt from cancer; but, in proportion as they have adopted civilized modes of living, they have become increasingly prone to cancer, until such of them as now survive are just as subject to this disease as their white compatriots.

As I pointed out in your columns a short time ago, the liability of Jews to cancer varies in the same way with their mode of life.

From these and many other like considerations—as I have more fully pointed out in my article on the Pathology of Cancer in the *Twentieth Century Practice of Medicine*—it may be inferred that the incidence of the cancer mortality varies with the conditions of existence; and this is the direction in which I think the key of the cancer problem will be found.

Mr. Frank C. Madden, F.R.C.S., Professor of Surgery, Egyptian Government School of Medicine, Cairo, in a letter to the same Journal, dated Aug. 3rd, 1902, makes the following striking statements on the same subjects:—

My attention has been directed to a paragraph in the *British Medical Journal* of July 26th, 1902, on cancer in tropical countries, in which you refer to Dr. Dalgetty's experience of the extraordinary infrequency of cancer among the Hindus and Mussulmans in Adampore.

It may be of interest to you, and to medical men generally, to learn that the same conditions obtain to a large extent in Egypt. I believe I am right in saying that the consensus of opinion among medical men in Egypt is that cancer—more correctly speaking carcinoma—is never found either in males or females amongst the black races of that country. These include the Berberines and the Soudanese, who are all Mussulmans and live almost entirely upon a vegetarian diet.

Cancer is fairly common, however, amongst the Arabs and Copts, who form the bulk of the white population of the native Egyptians, and who, strangely enough, live and eat much like Europeans.

I also mentioned in the article referred to, certain cases, (one recorded by the celebrated John Hunter) in which marked arrest and amelioration of cancerous growths had followed on the adoption of a rigid vegetarian diet; and since writing that paper I have had under observation a case of undoubted cancer in which not only arrest but almost complete involution of the growth has occurred, subsequent to the adoption of a similar regimen, and several of my medical brethren report encouraging results of like significance.

I would earnestly call the attention of such of my brother practitioners as may read this to the promise and possibilities of this line of treatment. I believe that our chief hope of dealing successfully with this disease lies in this direction.

Dr. Lucas Champonniere, who was appointed by the French Academy of Medicine to investigate the causes of typhilitis (or appendicitis), recently reported that in his opinion it is largely due to flesh eating. In this connection I may mention that in the course of many years' experience as chief Medical Officer of large Hospitals, I do not remember an instance of this disease occurring in a non-flesh eater, and a medical friend who has had a somewhat extensive practice amongst Fruitarians for the past twenty years reports that in this respect his experience has been similar. The Fruitarian likewise escapes the danger of invasion by the animal parasites, tapeworm and trichinæ, and of poisoning by the deadly ptomaines not unfrequently developed in flesh; of the terribly lethal action of which the community so frequently receives startling and lamentable demonstration.

Since my attention was first seriously drawn to the subject many years ago by a perusal of Dr. Alex. Haig's work, "Uric Acid as a Factor in the Causation of Disease," my personal and clinical experiences have tended to confirm his conclusions, and I am convinced that a very large and unsuspected proportion of human diseased conditions, much mental misery, and impairment of function generally, have for their origin the poisonous action of the effete products of animal metabolism introduced into the human economy with flesh food, and that they are almost wholly preventible by the adoption of a fleshless dietary, and in a few generations could be entirely eliminated by such means.

The fact that these diseases of degeneration are much more common amongst flesh eating populations than in non-carnivorous ones, and that their prevalence seems to be in direct ratio to the amount of flesh consumed per head would seem to indicate that they result from the violation of the natural law of man's being concerning diet and that the inevitable nemesis of his transgression overtakes him in the form of such penalties. Considerations based upon other than physical grounds appear to me to point unmistakeably to the same conclusion.

The number of abstainers from flesh food in this country is small (though happily rapidly increasing) compared with the total population, but the evidence tendered by them as to improved physical and mental health, vigour, and freedom from disease following on their adoption of a pure dietary is most significant in its unanimity and its insistence on these points, and here I speak of that which I know, for I have the opportunity of perusing such evidence almost daily.

If space permitted, one might fill many pages with testimony as to remarkable recoveries from serious conditions of disease following such a change of diet.

To sum up all evidence on this point seems to show that with a non-carnivorous diet intelligently and temperately followed, the immunity from, and power of resistance to, all diseased conditions are immensely increased; whilst the flesh eater almost certainly becomes sooner or later the subject of degenerative changes directly due to his diet, and which impair both to the degree to which such degeneration may have proceeded.

Robt. Perks, M.D., F.R.C.S.

What some Doctors say.

The following series of questions was sent to a number of eminent medical teachers and practitioners in order to gauge if there was any feeling in their minds towards the advanced school of dietetics.

It goes without saying that we knew beforehand that the majority of teachers would go on teaching what they had themselves been taught, because so little original work has been done in dietetics that the old text books on the subject still represent all that is generally known to-day.

We knew therefore beforehand that the majority of replies would be to simply support the *status quo* and we were not disappointed.

With those replies we have nothing to do. They represent the position which every one knows and which needs no further comment because it is the ordinary opinion of the majority of the men in the street.

We state therefore quite frankly that the majority of gentlemen to whom we wrote did not reply, and that of those who did reply and whose courtesy we greatly appreciate, a considerable number gave an uncompromising adherence to the diet of the meaty man, but a number of men, whose opinions carry great weight in the world are recognising the fact that "people eat too much meat."

Those who remember the early days of the great pioneer Simpson and his faithful colleagues who lived in an age which believed "beef and beer" to be the pillars of life, and that the more men ate and drank of them, the stronger and better they would be, will recognize the immense change which is creeping

over the times and will understand what I mean when I say that the answers received show clearly that the pendulum is beginning its swing towards the adoption of a Fruitarian dietary by the cultured classes in our land.

The questions that were submitted were these :

- 1.—Do you consider that men may live in full health and vigour on a carefully selected dietary from which flesh-food is excluded?
- 2.—Do you consider that the increased prevalence of anaemia and cancer is at all attributable to the increased use of flesh-food?
- 3.—Would you advocate the greater use of ripe fruits and fresh vegetables, and the lesser use of flesh-foods generally by the majority of people?
- 3.—Do you consider that children under twelve years of age should ever be given flesh-food?

Here is a selection from those answers which *pro tanto* favour the cause which we advocate.

In answer to question 1 :

Do you consider that men may live in full health and vigour from a carefully selected dietary from which flesh-food is excluded?

The following important statements are made :—

"Yes"—H. H. S. DORMAN, M.D.

"Yes."—H. S. PURDON, M.D., Belfast.

"Yes, it is possible . . ."

JONATHAN HUTCHINSON, LL.D., M.D., F.R.C.S., F.R.S., London.

"I have lived on a strictly meatless diet for ten years, and have been greatly benefited by this régime. We make it incumbent on all our patients and in that way we cure some diseases hitherto considered incurable."—A. F. REINHOLD.

"I have no doubt of this. And I speak from twenty-one years of careful, studious observation of my own experience and that of hundreds of sick and well persons in all climates, from the tropics to Canada, with whom I have conferred."

ROBT. J. OSBORNE, M.D., New York.

"I do. Meat eating is not essential to health or strength, while it is equally true that diet too rich in nitrogen is productive of disease or organic weakness."—R. GREER, M.D., Chicago.

"I incline to think so, but am not yet sure."

N. M. WILSON, M.D., Sheffield.

"Yes, unless they do hard work at high pressure; provided that milk, eggs, butter, etc., are allowed."

G. SYMES THOMPSON, M.D., F.R.C.P., London.

"Certainly."—JOHN BEDDOE, LL.D., M.D., F.R.C.P., Wilts.

"Of course I do. I should be frightfully ignorant if I did not know they could."—A. RABAGLIATI, M.D., F.R.C.S., Yorks.

"Yes."—W. W. G. STABLES, M.R.C.S., London.

"Yes, certainly."

ALFRED B. OLSEN, M.R.C.S.

In answer to question 3 :

Would you advocate the greater use of ripe fruits and fresh vegetables, and the lesser use of flesh-foods generally by the majority of people?

The following replies are very interesting :

"The first thing to do is to improve cookery. The present use of meat by the poor is wasteful no doubt.

ROBT. SAUNDBY, M.D., LL.D., M.Sc., F.R.C.P.

Professor University of Birmingham.

"Yes."—H. H. S. DORMAN, M.D.

"Yes."—A. FOXWELL, M.D., F.R.C.P., Birmingham.

"Yes."—H. S. PURDON, M.D.

"I feel that I can give a general opinion in connection with questions 1 and 3, and in answer to these I have not the slightest hesitation in saying that men may and do live in full health and vigour on a *carefully selected* dietary from which flesh food is excluded, and also that I should advocate the greater use of ripe fruits and fresh vegetables, and the lesser use of flesh food generally by the majority of people. I say this although I am not a Vegetarian or Fruitarian myself."

G. SIMS WOODHEAD, M.D., F.R.C.P., F.R.S.,

Professor of Pathology, in the University of Cambridge.

"Yes."—J. O. SYMES, M.D., D.P.H., Bristol.

"Yes."—ARTHUR B. PROVOSE, F.R.C.S., M.D.

"Yes."—The majority of well-to-do people eat too much meat. . . ."
M.D., F.R.C.P.

"I think that, if anything, too much meat is eaten at the present time, far more than was formerly the case, especially by the better to do classes."—H. F. WINSLOW, M.D., London.

"Yes, certainly."

F. CLIFFORD ALLEBUTT, LL.D., M.D., F.R.C.P., F.R.S.,

Regius Professor of Physic in the University of Cambridge.

"The moderate use of fruits and vegetables is best for all; but an abundant consumption of well prepared cereals (whole wheat bread) and

pulse dishes is very important. Salads (with lemon juice instead of vinegar). Nuts and oil are desirable. No flesh-food should be eaten."
ROBT. J. OSBORNE, M.D.

"Yes."—H. M. WILSON.

"Yes, certainly."—E. SYMES THOMPSON, M.D., F.R.C.P.

"Most emphatically."

A. B. OLSEN.

"Yes. Most people in this country, who can afford it, eat too much flesh-meat, and this evil is increasing."—JOHN BEDDOE, M.D.

"Certainly I should. I am sure that the vast majority of people eat too much and too often. . . ."—A. RABAGLIATI, M.D.

"Yes."—G. STABLES, M.R.C.S.

In answer to question 4 :

Do you consider that children under twelve years of age should ever be given flesh food?

It is replied :

"The less the better."—W. W. G. STABLES, M.R.C.S.

"No."

A. B. OLSEN.

"I think they do very well without it."—H. M. WILSON.

"No flesh food should ever be given to children."—R. GREER, M.D.

"Children of all ages should always avoid flesh as food."

ROBERT J. OSBORNE, M.D.

"In children, because of their greater energy and vital rapid tissue changes, the harm arising from flesh food becomes more speedily obvious."—A. F. REINHOLD, M.D.

"Do as well without it. Milk and farinaceous food, especially oaten meal porridge."—H. S. PURDON, M.D.

"No."—H. H. S. DORMAN, M.D.

"To my mind fruits, grains, and nuts make an ideal dietary. The finer grained vegetables are not so objectionable, and I can recommend baked or steamed potatoes, and also the use of tomatoes, plain salads, and the finer grained vegetables. I am decidedly in favour of the Fruitarian dietary, and I like the word "Fruitarian" very much better than "Vegetarian." I am pleased with your Magazine, and wish you God speed in your noble work for humanity."

ALFRED B. OLSEN, M.R.C.S.

"I have much respect for your principles."

E. B. POULTON,

Professor of Zoology, in the University of Oxford.

"I still eat a little meat. But I must add that I am almost a Vegetarian, and I think that Vegetarians have a good deal to say that carries weight with it."

W. R. MORFILL,

Professor of Russian, in the University of Cambridge.

"I have an *intense* dislike to the idea of killing and eating animals. So much so, that if it were not for habit, from earliest days, and if our food were not often so well disguised, I could never touch meat. And as a matter of fact I eat as little of it as I can and would banish it from my table if it were not for others who have to be considered. But I hope the day may come (though, of course, I shall not see it) when we shall no longer kill our fellow creatures in order to consume them."

H. ELLIS WOOLDRIDGE,

Slade Professor of Fine Art, in the University of Oxford.

(Professor Wooldridge is the Successor of Ruskin, the great teacher of Humane Living.)

JUST FOR TO-DAY.

Lord, for to-morrow and its needs

I do not pray,
Keep me from stain of sin
Just for to-day.

Let me both diligently work
And duly pray;
Let me be kind in word and deed
Just for to-day.

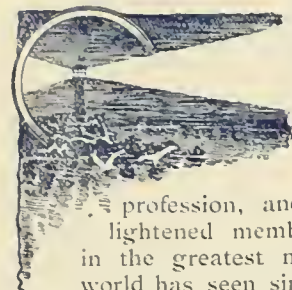
Let me be slow to do my will,
Prompt to obey;
Help me to sacrifice myself
Just for to-day.

Let me no wrong or idle word
Unthinking say;
Set Thou a seal upon my lips
Just for to-day.

So for to-morrow and its needs
I do not pray;
But keep me, guide me, hold me, Lord,
Just for to-day.

The Outlook.

Every month we have some definite plan in our mind and we mean to carry out every plan that we bring before our members.



This month the Council has determined to deal chiefly with the medical side of the great Fruitarian problem, and I am commissioned to proclaim a challenge to the medical world to gainsay the facts and the conclusions that we lay before the profession, and to invite the best and most enlightened members to become leaders and teachers in the greatest movement towards health that the world has seen since Moses proclaimed the uncleanness of a large number of animals and forbade promiscuity in diet, and told an unbelieving world that nitrogen and carbon, proteids and carbohydrates were not the only standards by which foods should be gauged!

* * *

CIVILISED HEALTH.

It is with no antagonistic spirit, but with all the loyalty that I owe to the noblest profession that exists to-day that I respectfully ask every medical man into whose hands this paper falls whether he is satisfied with the present day health of the people!

When I look around, for example, upon the increasing number of lunatics in our midst, I am appalled by the future prospect. For I well know that for one person actually certified as insane there are a hundred on the border line of irresponsibility.

When I turn to masses of men equally intellectual, equally "brainy," and equally spiritually developed—like the Hindoos—and find amongst them that there are areas half as big as England, and equally densely populated, and yet without a single asylum, I begin to ask whether we know all that we ought to know about nerve-feeding and brain feeding.

* * *

THE MODERN RUSH.

It is not enough to reply that "the modern rush of life in the West is so great that the human nervous organism cannot keep up with it." This is only begging the question and hiding our ignorance.

It simply means that the profession of healing does not keep pace with modern requirements, and that when it finds itself unable to retain that health under the new conditions, which was possessed by the race under the old conditions, its only reply is that if you want to be well you must revert to the old condition of jogging along quietly and keeping your nerves sound by not exciting them by too much worry!

* * *

HIGH PRESSURE SPEED.

This is far too old fashioned. The modern Western rush has come to stay, and it will infest the East. Men will have to live at a higher pressure, and the medical profession must rise to the new conditions and find out how to keep men strong, and lusty, and sane under these new conditions, and to a still more advanced age than ever before, if they want to be worthy of the progressive spirit of the world.

* * *

NO HYSTERIA WANTED.

We must learn how to live amid the strain of modern life and not break under it. We must learn how to exert our nerves to a higher tension than ever before, and yet not fall into the abyss of a national neurosis.

A race cursed by hysteria is a decadent race, and when, as to-day, both in religion and in legislation, we notice this

hysterical tendency setting in, we must call upon the medical profession to speak out with no uncertain voice as to how to prevent it, and we cannot be satisfied with the cry of the incompetent, "the rush and worry of modern life is so great that men *must* wear out sooner."

* * *

WANTED MEN OF STEEL.

In other trades the skilled brain discovers that if *iron* will not stand the increased strain, he must use *steel*, and that where *steel* will not stand the heat, he must use *platinum*. So, too, must the medical profession rise to its responsibility and teach men how to bear the increasing strain without becoming—as they are tending to-day to become—neurotics and lunatics!

* * *

FOOD NOT STIMULANT.

I do not want to claim too much, but I *do* claim that stimulation from without must not be met by increased stimulation from within. If you stimulate from within as well as from without you burn your candle at both ends and exhaust all your vitality.

The secret of keeping within your powers is to *rest the within and feed the within*, but not to stimulate it beyond the minimum.

* * *

STEADY WORK, NOT SPURTING.

Herein lies the great secret of the Fruitarian school of dietetics. Its *motif* is to feed and not to stimulate; to satisfy and not to excite. On this food a man will work up to his strength, but will not go beyond it.

Let me illustrate my meaning. An athlete in a race well knows that a spurt in the middle which may gain him ten yards will exhaust him tenfold more than going another hundred yards at his old pace would do, and he knows full well that it is the last spurt home which takes more out of him than all the rest of the race put together.

He would have come in fairly fresh had it not been for the last spurt beyond his strength, which brings him in utterly spent.

It is the same with flesh food—*flesh food is spurting food and not staying food!*

* * *

POISONS WITHIN.

The two greatest evils which sap the strength of the nation to-day are nerve exhaustion and the waste product diathesis—and both of these are due to the flesh food of the people.

Flesh food stimulates the nervous organism, but does not feed it.

Modern flesh food is full of the toxic products of metabolism—the waste matters of the tissues which should be cast out of healthy animals by exercise, but which are stored up in the system by the modern methods of over-feeding cattle for the market.

* * *

DEATH.

Owing to the first cause our nerves are stimulated beyond their nutrition and wear out, and insanity and neurosis is the result.

Owing to the second cause our bodies are being filled with excretory matter beyond the powers of our organs to get rid of, and the modern diseases of disordered digestive and excretory organs are the necessary result.

By both ways we die, and by giving up both things and wisely and judiciously learning the lesson of nerve feeding and of a minimum of waste absorption and of a complete waste excretion we shall live.

* * *

A RESPECTFUL PRESENT.

It is on these lines that I respectfully present to the pioneers of the medical profession, the great weapon of Fruitarian dietetics as a means by which many of the evils of modern life may be met and overcome.

AN EXAMPLE TO FOLLOW.

Let me give an illustration of the method by which one of our members is working for the Order, and let me invite other members to follow his example.

This gentleman sends a sovereign and asks for an account to be opened in his name. This is gladly done.

Then, from time to time, he sends a list of names and asks for a *Herald* or a packet of literature to be sent to each. His wishes are promptly attended to.

Occasionally he asks for *The Herald* to be sent to a certain person or library regularly for six or twelve months where he thinks it wise to bring the subject constantly forward. A few weeks ago he ordered thirty copies of the *Penny Fruitarian Guide* to be sent to a mothers' meeting in Yorkshire!

WORK THAT PAYS.

This is the right sort of work, and though it is quiet work, it is work which pays and pays well.

I can already put my finger on one striking result of his work. He asked that a sixpenny packet of literature should be forwarded to a certain gentleman.

Within a short time this gentleman forwarded his cheque for 5s. for a further supply, and now he is one of our enthusiastic workers.

With concrete cases like this before us, which of us dares to sit still and say that he is too poor, or too busy, or too illiterate to help?

If he is a member of The Order he *must* work, and here is *one* field of work which is open to all.

The Treasurer will be happy to open an account with any member who will forward a P.O. or cheque for a sum of not less than 5s.

CONVERTS.

Every month brings in its happy toll of enthusiastic converts, and each month brings with it fresh hopes and projects new for bringing the light of our revelation to a waiting world.

Letters from those who have tasted of the sweet fruits of the garden of Eden and are joying in their new life are ever welcome.

I am always glad to get a friendly thought grip from a kindred spirit, and a message to my readers from all who have some truth or experience to tell.

Mr. Harry D'Ean writes to me a very inspiring epistle from which I extract just one paragraph to show the power of a pamphlet, and so to encourage others to circulate literature as widely as possible. Mr. D'Ean writes:—

I have now for fourteen months been an absolute abstainer from flesh and fowl, and for some months from fish also. From my very earliest days I have been filled with horror and remorse when I have allowed myself to dwell upon the unnecessary sufferings of the animal creation.

It was not, however, until I had read the essay entitled "A Tale of Shame" that I decided to participate no more in the horrors of butchery and its many attendant evils. As a further result of my change the other members of the family have become Fruitarians also—father, mother, and two sisters. I have a growing desire to be able to help on the work by precept and example.

The little booklet that Mr. D'Ean refers to may be obtained from Headquarters for 1/- per dozen, post free, or for 7/6 per 100, carriage free.

I again and again must emphasize the fact that our Order is working largely by means of its splendid stock of varied literature.

It spends little of its money on expensive meetings, but the leaders have devoted infinite care to putting into the hands of members, books, pamphlets and leaflets of every sort, and written by the ablest writers of the movement.

LIVING WORK.

Every member of the Order may be—*must* be—a *living* member.

No drones are wanted, merely to swell numbers and look imposing on paper!

Every member must not only *be* a member but *do* a member's work—for membership of the Order is a responsible thing.

One thing that every member can do is to send a P.O. to Headquarters for 2/6, 5/-, 7/6, or a guinea and have a stock of booklets for enclosing in letters, or for giving away broadcast.

What have you done for the cause which has done so much for you?

TOO LATE.

If you have done nothing yet, pray hasten to make up for lost time.

You are only passing along this road once and you may if you will, leave behind you many a seed which will one day be a beautiful fruit or flower to joy the hearts of those who come after.

The time will one day come when you will be sorry if you have failed to sow, and when others are gathering in of the sheaves of their life's travail and are glad with an infinite joy, you will cry out in anguish "Why did I do nothing? Why did I do nothing when I had the chance?"

The cruelty of life shall be stopped and the groaning of creation shall be changed into great joy. What part are you taking in the great work that is going on?

MEETINGS.

We want many meetings this winter. Meetings of those who are anxious to learn. We do not want to talk to careless clubs or to force our ideas down the throats of smiling critics.

This is work which Vegetarian Societies have been doing for years, but our work lies among the people of more developed culture and higher evolution.

Wherever there are two or three who are wishful and anxious to learn, there will we be ready to teach.

Public meetings, drawing-room meetings, or private gatherings, it matters not. Friends are invited to arrange as many such as possible, and wherever they can, the Council will send a teacher of knowledge and experience, to tell of the better way and how to reach it, and whither it leads.

This summer has been the greatest we have ever had for purchase of literature—it has been a record summer. Let this winter be the greatest winter we have ever had for powerful meetings—let us make it a *record* winter.

Members are invited by this invitation to arrange meetings all over the world during this winter, and to notify them as soon as possible to Headquarters.

THE SALVATION ARMY.

From many quarters we are receiving proofs of the great power of the Salvation Army for good.

Not content to save men's souls and leave their bodies in the slough of filth, and disease, and wrong feeding, the leaders of the army are teaching that a full salvation means health of body as well as of soul.

The gospel of humane feeding is now being taught beautifully by those to whom the Army is looking for strength and guidance in its future. With regard to the *Penny Fruitarian Guide* that has been distributed to the Officers of the Army, Mr. Bramwell Booth's secretary writes:—

"You will be glad to know that he has already received several warm acknowledgments from Officers of the value and utility of the small Fruitarian Guide."

When other Christian organizations follow suit we may expect an immense advance in the spiritual welfare of the race.

OVEREATING.

Speaking of the Salvation Army reminds me that I made a mistake last month in attributing the column of striking notes entitled "Do you eat too much?" to Mr. Bramwell Booth.

As a matter of fact they were written for the *War Cry* by one of the Editorial Staff of that wonderful paper. They struck me, however, as being so powerful and so inspired

with saving commonsense that I am afraid I too hurriedly credited the assumption that they were written by the great leader himself.

I am glad to be able to record that Mr. Bramwell Booth has now members on his Editorial Staff who are fired by the same spirit and enthused by the same zeal for a sanctified body fittingly fed for a divinely humane soul to dwell in, as he is himself.

* * *

MUNICIPAL REFORM.

Those who are interested in the subject of Municipal Reform will find a great deal of helpful and suggestive matter in the Journal entitled *The Municipal Reformer* (price one penny, 94, Bentinck Street, Ashton-under-Lyne). The editor of this paper is an ardent humanitarian who is working for social amelioration from the highest standpoint, advocating all that seems likely to promote human culture and betterment.

A strong article in the September number pleads for the abolition of private slaughterhouses on account of the cruelties perpetrated in them.

* * *

HABIT NOT INSTINCT.

I have pointed out many times that flesh eating is merely a habit and is not the result of a human instinct.

It is a habit which owed its origin to divers causes in various lands, but however long it has been practised it has never become part and parcel of the race history of mankind.

If flesh eating had ever become "natural" to men we should find men delighting to eat flesh because it *was* flesh—but we do not.

* * *

THE TIGER'S INSTINCT.

Whether I tie up a goat or a sheep, a pig or a donkey, a puppy dog or a calf in the forest, I shall expect the roaming tiger to kill and eat his victim.

He instinctively loves to kill and to eat the warm flesh because it *is* flesh.

But man does not do this. An Englishman likes beef because it is *beef*, not because it is flesh, and he would be horrified if he were told that the sausages he was swallowing with such gusto were made of horse flesh! A Frenchman loves snails, but I have hardly ever heard an Englishman delight in their consumption even though they are "rich in proteid and very digestible."

A Chinaman may eat his puppy and the South Sea Islander his missionary and the African his monkey, but the human race as a whole would feel a thrill of disgust at the idea of eating any one of them!

It is not *instinctive* to man to eat flesh as flesh, but only a *habit* to him to eat certain kinds of animals that he has been brought up from childhood to consume, and thus his instinctive disgust at the whole thing has been masked by the training of his childhood.

* * *

PRAIRIE DOG STEAK.

I am the more led to these remarks by reading the following extract from the daily press:—

The story that comes across the Atlantic (writes a correspondent of the *Daily News*) of a gentleman entertaining his friends with a feast of rattlesnake flesh, contains no inherent improbability. The writer, a good many years ago now, was induced, not without considerable misgiving, to make one of a party of plainsmen in New Mexico at a social dinner, the menu of which included rattlesnake. It was capital. The flesh is firm and white, with a perceptible pinkish tinge; the flavour something between frog's legs and breast of chicken. There was quite a mania at that time for experiments of that kind. One learned professor of natural history in Kansas gave a "spread" to half a dozen friends at which all the viands were composed of prairie vermin. Among these were a salmi of grasshoppers (locusts) and a dish of baked rattlesnake. Prairie dog, roasted, formed the pièce de résistance.

I can conceive of people hard pressed by hunger eating such foods, but no human person with a spark of artistic feeling in him would possibly select such a dinner by choice—or by instinct!

HORSE'S TONGUE.

Take again the eccentric vagaries of Frank Buckland. Of him it was said that he loved animals as much dead as alive! This may be so, but his was no ordinary type of human instinct; he was a crank of the first water although he was a scientist.

It is said that when dining with him you frequently found alligator served as a delicacy; you constantly had rat and mouse pie and stew put before you; occasionally there would be hedgehog, tortoise, potted ostrich, frogs, snails, etc.

On one occasion the tongue of a horse, which was shot by his brother-in-law, was served at a dinner party and it is quaintly added that "his guests enjoyed it—till they knew what it was!"

They had no *instinctive love*, therefore, for flesh food; nay, they had rather an *instinctive disgust* for any flesh food to which habit had not accustomed them!

* * *

WORK IN INDIA.

Our indefatigable fellow worker in Bombay, Mr. Bilimoria is trying hard to open the eyes of the Parsis to the teaching of the great Zoroaster on food. It is hard work, but he is a patient worker. Here is the latest record of his work:—

A Zoroastrian religious Fruitarian dinner was lately held at the Albless Bag, Bombay, when about 250 members presented themselves. After the offering and consecration ceremony was over, lectures were delivered on the non-killing of harmless animals, from religious, hygienic, medical, and moral standpoints, by various speakers; among them were N. F. Bilimoria, D. D. Jusawala, C. J. Wadia, J. J. Vimadlal, M. D. Panday, and R. R. Dholm. The working of the "O. G. A." was brought to the notice of the meeting and its literature was exhibited for sale by the *Cherig* department, and about six or seven shillings worth of tracts and leaflets were sold. After having partaken of a bloodless diet (even eggs were omitted), the party retired to hear a programme of music arranged to suit the occasion by Dr. Damodar Jagjivan Master. Most of those present expressed the wish that such gatherings might be held twice or thrice in a month, as the present one was held after an interval of three years. To hold such dinners more frequently is a question now under the consideration of the Parsi Food Reformers.

* * *

AN ATHLETIC FEAT.

I have been chronicling for the last two months the splendid work done by that eminent member of our Council, Mr. Eustace Miles, and by the indefatigable Olley. This month another member of the Order has brought laurels to our cause and won fame for himself.

Mr. Geo. Allen, of Leicester, started on the 13th at 9 a.m. at a rattling pace of $5\frac{1}{2}$ miles per hour, and kept on the whole day and night without stopping until he reached the Mansion House at 5.22 a.m. on the following morning!

That is to say that he kept walking at an average pace of over $4\frac{1}{2}$ miles per hour for 20 hours!

The most important point, however, about it is that he arrived in a thoroughly sound and good condition, and showed none of that collapse which is so often the pitiable condition of the man who is fighting against time.

* * *

OLLEY AGAIN.

Then comes our champion cyclist. Still first, and still eager to do greater deeds.

To quote the words of the *Morning Post*: "G. A. Olley, the holder of all amateur records from 100 to 277 miles, has just raised the 12 hours' unpaced Southern roads record to 196 miles, which, though a marvellous performance over a very hilly course, would have been extended to 200 miles but for delays entailed by five punctures *en route*. The previous best was 188 miles.

* * *

MISS SYMONS.

And side by side with the feats of speed and endurance done by these men of steel and stamina, comes the record done by Miss Rosa Symons.

For 18 days straight off Miss Symons rode nearly 100 miles each day!

From London to John o' Groats, thence to Land's End, and thence back to London, doing 1,860 miles within 19 days, over all sorts of roads and through all weathers, is a feat to be proud of.

* * *

BE CANDID.

Remember that the number of Fruitarians compared with the number of mixed feeders in England to-day is small.

Remember that of this small percentage a large number have adopted the reformed dietary, because they were previously chronic invalids and had been given up as hopeless cases.

Remember that of the few who try their hand at athletics, there are hardly any who can give more than the odds and ends of their time to training.

They are people who have to earn their living first and do their athletics as best they can with hardly any training.

Remembering all these points, the three records that I have just quoted as occurring in a single month should prove beyond any cant that the gladiators were right who trusted their *lives* to muscles and nerves fed upon figs and barley and oil.

The medical men of the future must revise the diet scale of athletes and learn from the hard facts of the experiences which are being worked out beneath their eyes to-day, as well as being engraved upon the pages of Juvenal.

* * *

OBJECT LESSONS.

With a view to encouraging the Members of The Order to provide a Fruitarian Diet Exhibition Stall at Bazaars and other public gatherings, the Executive Council have printed a large number of Cardboard Labels with the following words upon them in bold letters.

These Cards (which they are prepared to lend to any friend who would like to borrow them for the purpose) should be placed at the back of samples of Dietetic specialities and Food-Reform dishes, which should be displayed on china plates, with embossed paper doyleys. An attractive and instructive show can thus be furnished.

Dried Figs.	Brown Haricots	Maggi's Soups
Vejsu	(For making "Stock," Bean Tea, etc.).	(Vegetable).
(substitute for Suet).	Tapioca	Bananas.
Chestnuts	(Substitute for Suet).	Carnos
(Boiled).	Tomatoes.	(Substitute for Beef Essence).
Protose Rolls	Macaroni	Raisins.
(Made from Nuts).	(Ordinary).	Rice.
Green Figs.	Macaroni	Dates.
Rich Milk Cheese.	(Ribbon).	Rice a l'Italienne
(Made without Rennet and sterilized).	Macaroni	(A Simple, Tasty, and Nutritious Dish).
Prussian Lentils.	Macaroni	Plasmon
Egyptian Lentils.	(Spaghetti).	(Milk Protein).
Foods for Invalids.	Olive Oil.	White Haricot Broth
Flaked Almonds	Brown Haricot Tea	(A perfect Substitute for Chicken Broth).
(For Sandwiches, with Honey or Preserves).	(A complete substitute for Beef Tea).	Wheat Flakes
Wheat Flakes	Semolina.	("Force").
(With Malted Honey).	French Plums.	Pine Kernels
White Haricots	Sultanas.	(Substitute for Suet).
(For making Mock Chicken-Broth and Stock).	Flaked Albene	Flaked Brazil Nuts
Wholemeal Bread	(Substitute for Lard).	(For Sandwiches, etc., with Honey or Preserve).
(Made with Olive Oil).	Haricot Meat	Odin
Honey.	(Potted).	(Substitute for Beef Essence).
Vegetable Butter	Lentils	Flaked Cheese
(Made from Cocoa Nut, "Chef" Brand).	(Potted).	Flaked Nucoline
The "Ida" Nut Mill	Tomato Paste	(Substitute for Suet and Lard).
(For flaking Nuts, Cheese, Bread Crumbs, etc.).	(Potted).	
	Stewed Protose	
	(Twentieth Century Nut-Food).	

It is advisable to have pamphlets and guide-books on sale on such occasions, and, it is needless to say, the above list of exhibits can be added to very largely if circumstances permit.

M. Heinberg, M.D., of Philadelphia, says: "The most rational and most efficient treatment (of gout) is the regulation of the diet. Elimination of nitrogenous and albuminous principles which result in the formation of urea or uric acid is especially important. This excludes "butcher's meat."

A Word of Encouragement.

For Beginners The Way is often difficult, and the discouragements many. Reformation in diet is like all other great and noble enterprises, its way is beset with obstacles. As soon as a man begins to think nobly and act divinely there are let loose upon him forces of antagonism with which he must wrestle. He finds it hard to begin a form of living that, at first, may mean self-denial and self-sacrifice in the midst of self-indulgence and selfish inconsiderateness. But he sometimes finds it harder still to continue in well-doing.

I have known people make a fair start in Fruitarian diet as the outcome of humane impulses awakened in them through the sufferings of the sub-human creatures at the hands of man; and then when trial began in the form of social ostracism they have returned to their old manner of living, preferring to shut out the heavenly vision that called them to higher things than to suffer social pain and ignominy for the sake of conviction and principle.

I hope none of my readers are of that weak order, for, with the O.G.A., as with discipleship to the Great Master of our faith, he that putteth his hand to the plough and looketh back is unworthy of the Kingdom into which he would fain enter. And anyone who is not prepared to carry the cross even as far as the physical and social Golgotha can have no share in the Redemption.

Young people are often discouraged. They find it difficult to be true to their truest convictions, and to carry out their Fruitarian principles. They are often opposed by other members of their family, and so get no sympathy within the home. Not unfrequently they are laughed at for their folly; for Fruitarians, like the wise people of the earth in every Age, are accounted foolish by many who deem themselves amongst the wise of the world. As a result it is not infrequently a time of severe testing for the Diet Reformer. He has to fight single-handed against odds. Standing alone as one on the watch-tower, he has none to consult with and advise him.

My young comrade, some of us have trod this way before you. You are *not* alone. And the road has been made sacred by the footsteps of the Saints.

It has been no uncommon thing to treat the Fruitarian as a fad; then as a sinner, when his persistence was irrepressible; then, finally, as a heathen man and a publican, in which last stage he is forbidden the genteel society of the carnivorous. For the civilised barbarians of our time care not to have before them the silent rebuke which the presence of the Fruitarian naturally carries.

Take courage, my brother, my sister! There are many, very many, beginning to feel ashamed that they make flesh-meat their staple diet. It is no uncommon thing to hear people apologising for taking it. It may not be a bad sign when they do not invite you to meal with them; it may be that their conscience troubles them.

Remember, too, that all the great reformers of the world have been placed in the most trying positions. Indeed, the trying circumstances made them great. The trial of faith glorifies faith. The testing of purpose proves its worth. The furnace does not destroy the gold; it purifies it. Count it not loss when ye fall into divers trials, knowing that faith worketh patience, and patience giveth endurance, and endurance crowns the life with perfect Victory.

Therefore have the courage of your convictions and the strength which courage gives. The flowing tide is with you. You are on its bosom, being borne to higher destiny. The family doctor who to-day opposes your position will soon be its recruit and champion. The friend who wearies you with his ignorance—about beef-steaks, etc., being the very vital of the body—will soon be left far in the rear. The old associates who ostracised you, will soon seek your fellowship again. If only you are faithful in that which is little, you will gain the supreme power of the "Great of Faith."

J. Todd Ferrier.

Macclesfield Congregational Church.

Important Statements.

I am of opinion that a Fruitarian diet is sufficient to maintain the body in its highest degree of health and vigour, and that this is so in all circumstances of climate and occupation.

I regard it as the best diet for the young, as by its purity it enables them to resist disease, by its unstimulating character it prevents the abnormal development of appetite and passion, and by its high nutritive value it provides the very best materials for the building up of a strong and vigorous constitution.

I look upon it as the best possible diet in early manhood and womanhood, because the control exercised in thus living will bring mastery in other departments than the stomach, and may make life's battle less hard than it would otherwise be.

In the prime of life, when all the organs and tissues of the body are in their state of greatest activity, it will prevent exhaustion and enable one to remain longer on the summit than he would otherwise do.

In old age nothing is more conducive towards warding off decrepitude, nothing more calculated to preserve physical and mental vigour, and nothing that I know of so likely to allow of that spiritual enlightenment which should be the glory of our declining years. GEORGE BLACK, M.B., Edin.

* * *

We must think in order to advance, and experience is the result. We must also realise—however imperfectly—the object of our existence in this strange life and world. We are all on different mental and spiritual planes, so that my feelings, longings and aspirations can only be understood by those on a similar plane.

Each must therefore think for himself and be careful how he judges his brother, just as he must choose his own food, eat it in his own way, think his own thoughts, and build his own character.

I have learnt that my sense life is altogether at variance with my higher nature, and I believe that I have to subdue and bring it into complete subjection to my spiritual or God nature, and that it is for this purpose I am in this school of life.

Now so long as the things of the world have any or the least attraction for me, this is just the world for me, just as my toys were everything for me as a child; but as soon as I see high enough and realise my divinity and my real destiny, I shall care no more for the pleasures, and honours, and riches of the world than I do for the playthings of my infancy. Realizing this, I felt that I wanted a pure body for my spirit or my real self to dwell in, and that I could not build this up on—to me—impure flesh diet. I therefore abstain entirely from fish, flesh, and fowl and eggs, milk and cheese, as well as from all intoxicants and tobacco.

I am nevertheless strangely well in every respect, and am certainly just as strong as ever I was, and this I proved by riding in July, 1890, on my tricycle from London to Edinburgh and back, and in July last year riding from London to Bath on Tuesday, and from Bath to London on the following Friday (108 miles) in one day, and cleaning my tricycle before going to bed, and this, too, in my 79th year, which I reached on the 8th of April.

I can, therefore, bear positive personal testimony to the non-necessity of flesh diet, which I have not now tasted for nearly six years. I do not eat vegetables as a rule, nor am I eating any of the pulses.

I may add that I am free from rheumatism, gout, or any disease that I know of. C. J. HARRIS, M.R.C.S., etc.

* * *

As a medical man of 30 years' experience in Hospital and private practice I consider it my duty to avail myself of this opportunity of putting on record the opinion I have formed on this most important subject. About five years ago my wife abandoned the use of flesh food solely on humanitarian grounds. I had long previously been convinced of the serious dangers arising from meat eating—particularly in certain diseases and disorders; and as I myself am the subject of a diathesis in which I consider it harmful, I gladly followed suit. In this I was joined by the rest of my family, and I am thankful to say that from a health point of view the result has been most gratifying.

Though in my own case I made the change entirely on hygienic grounds, still I am bound to say that now the sentimental aspect of the subject appeals to me as strongly as others. Indeed, the antipathy that I always experienced in contemplating meat in its raw state has been enhanced to such a degree that now I view it with positive repulsion. I have noticed the same effect follow in other people.

In my own household I have been particularly struck with the marked improvement in health that has taken place in those of our domestic servants who have adopted our mode of living. In several instances where prior to their making the change they were the subjects of dyspepsia, anæmia, and neuralgia, complete recovery has followed without the aid of medicine.

For my own part I find it convenient to take a little fish occasionally.

I should be trespassing too much on your space were I to attempt to describe the beneficent results that I have witnessed in patients suffering from rheumatism, gout, skin affections of gouty origin, and other allied diseases through the adoption of a non-carnivorous regime—and this without regard to age. In several instances the increased strength and ability to bear fatigue has been so remarkable as to call forth comments of a most favourable character from others.

In conclusion, I wish to testify to the increased prominence that is being given to the consideration of this question on the part of thoughtful people, and I cannot refrain from stating my opinion with regard to the injurious effect of flesh food in children. I feel so strongly about it that I consider it little short of a crime to urge it upon them. Our hope for the future depends largely on our ability to instruct parents on this all important matter.

JOHN WOOD, M.D.

* * *

"To be well!" How joyous the words sound. Only those who have had the misfortune of a long drawn-out illness and a consequently miserable half-existence can *fully* appreciate their meaning.

When one has witnessed some poor anæmic with a stomach not worth pawning, develop into a buxom lass, full of life and energy, with roses blooming on her former pale cheeks, one begins to ask how the trick is done. Answer, by eating only "The best food."

In order to cope with the stress of modern life, we must always be fit mentally and physically, keen intellectually, spruce in mind and body. If we want to come out top—to swim instead of sink—we must realise that mind is superior to body, that content and cheerfulness are the wine of life—"A merry heart does good like a medicine."

The motive of our food and the spirit in which we eat it exercises a most wonderful influence over its digestibility and has even the power to prevent and cure disease. Mind is the reality, not matter, or that which we call material. Hence the more contented and happy we are physically and mentally, the more shall we also be spiritually.

Just let me enumerate the kinds of food likely to assist in bringing about this ideal state. Nuts (of which there is a great variety) fruits (dried and fresh), wheatmeal breads and biscuits, succulent vegetables conservatively cooked, cheese (a little) and milk.

As to condiments—there are few that are advisable—pickles and vinegar are especially dangerous to those who are predisposed to tuberculosis. They, together with too large a quantity of food, injure the intestines.

Gravies, "slops," and any extra-tasty dish likely to excite abnormal appetite, have a tendency to enlarge the stomach, with the result that flatulence will make our lives unpleasant to ourselves and to our neighbours. Our muscles are also apt to become "flabby," and show a sad want of alacrity, force, or capacity to act.

My general advice as to dietary would therefore be

1. Eat only "the best" foods, and therefore abstain from flesh foods entirely.
2. Eat in strict moderation—less rather than more—if you would attain to the happy land of gladsome health.

F. FLEETWOOD-TAYLOR, M.B.

* * *

Foreign Medical Opinions.

L. Kuttner (*Berliner Klinik*, January, 1902) after discussing the various cases in which he considers a vegetarian dietary unsuitable, says:—

Impartial investigation has proved that, given judicious choice and preparation, strict vegetarianism is not only sufficient to maintain condition, but even to increase weight. There is no doubt that a modified vegetarian diet (that is, one supplemented by such animal products as milk, butter, cheese, honey, and eggs) is suitable (a) for corpulent constipated patients deficient in intestinal activity; (b) in certain cases of alcoholism; (c) it is followed by brilliant results in dyspepsia and intestinal affections of nervous origin; (d) particularly to be recommended in idiopathic neuralgias, as well as those having a gouty basis; (e) useful in the treatment of headaches and other disorders dependent on constipation in neurasthenic, hysterical, and epileptic patients; (f) as the pulse-rate is diminished under a vegetable diet, it is to be recommended in conditions of abnormal irritability of the heart (arising from emotion, excessive muscular action, sexual excitement, etc.) and in exophthalmic goitre; (g) a marked addition of vegetables to diet should be considered in many cases of insomnia nervosa, urticaria, psoriasis, and occasionally scrofula. The following may be considered as a suitable arrangement of a lacto-vegetarian diet:—Breakfast: Porridge, cup of sweet milk or cocoa, bread and butter (with any tendency to constipation a fruit jelly, honey, or fresh fruit may be added). Forenoon: A brew of rice, lentils, etc.,

milk or "kefir," with bread and butter. Lunch: Soup made of fruit, milk, vegetables, or greens; a macedoine of fruit; a bowl of buttermilk; with plenty of green vegetables, which, according to the requirements of the case, may be prepared with more or less butter, and given as a purée, mashed up, or in their ordinary form; egg cakes, pancakes, etc., with, if hungry, raw or cooked fruit. Afternoon: A goodly portion of cooked or raw fruit, with white bread or rusks (with any tendency to formation of acids in the stomach, honey, or fruit jelly may be allowed); a small quantity of milk, or a mixture of milk and cream. Evening meal: Several times a week, a brew of barley, rice, tapioca, etc., with milk and butter, baked potatoes, butter, and cheese; on other days, eggs, egg foods, milk, or "kefir." Special indications for this form of diet are a tendency to corpulence, appearance of severe gastric disorders, etc. A written diet (as regards quantity and composition) should invariably be given in each case. General diet tables are useless.

* * *

Albu, *Lyon Médical*, August 18th, 1901) states that the purely vegetable diet, and especially the milk-vegetable diet is indicated in functional nervous diseases, notably neuralgia, neurasthenia, gastro-intestinal neuroses, chronic constipation, obesity, gout, cardiopathies, Basedow's disease, nephropathies, and many dermatoses accompanied by nutritive disturbances and dyspepsia.

TO MAKE MEN FREE.

To make men free has been the dream
Of every noble soul on earth—
To bring a better time to birth;
To see the future's hills agleam
With the first holy light
Of a new era bright,
From which the human night
Of ages speeds away,
Its sable folds withdrawn
Before the golden dawn,
Where earth goes rolling on,
Into the grander day.

To make men free from court and throne,
Free from the money-changer's greed,
Free from hypocrisy and creed,
Free from the dreaded lash of need,
And free to reap where they have sown;
Free from earth's scourge, the conqueror,
Free from the murderous lust of war;
Free from the robber's cry of more,
And free to have their own;
Free voluntarily to share
Their blessings for the common good,
Free to each other's burdens bear
In brotherhood and helpfulness;
Free in security to live
And seek the blessing of content;
Free in the freedom love can give,
The freedom of enlightenment.

To make men free! It is with me
The dearest purpose of my heart,
That I may know and do my part
To speed the cause of Liberty;
My energy and life to be
Made consecrate to the one theme,
The single purpose and the dream,
In every land to make men free—
To make men free! Lowell.

Are Animals Healthy Food?

1.—TUBERCULOUS ANIMALS.

Here are a few extracts from the papers and speeches of eminent veterinary authorities present at the British Congress on Tuberculosis held in London in July, 1901.

* * *

Professor Dewar, Principal of the Royal Veterinary College, Edinburgh, says :—

I have every sympathy with those gentlemen, mostly breeders of pedigree stock, who adopt a very sceptical, not to say unbelieving attitude towards the tuberculin test. They should retain an open mind. It is very discourteous to be told that a large number of their best and most valuable animals, apparently in the bloom of health, are the subjects of tuberculosis. Little wonder if the veterinary surgeon has been sometimes stopped in the execution of the test and firmly asked to leave the byre.

[Showing that in the best dairies a number of tuberculous cows may remain.]

* * *

Herr Malm, of Norway, says :—

The number of tested herds was 9205 of which 2122 or 23.05 per cent. have possessed reacting (*i.e.* tuberculous), animals.

[Showing the high percentage of *unsuspected* tuberculous cattle, which until actually tested, were looked upon as perfectly healthy.]

* * *

Professor Macfadyean, says :—

In a certain proportion—animals that were immediately afterwards, on slaughtering, proved to be tuberculous had not given any reaction at all.

[Showing how difficult it is to detect the disease during life.]

* * *

In 80 per cent. of cases of tuberculosis that exist at any given moment in cattle one cannot, without tuberculin, give any opinion at all.

[*Ibid.*]

* * *

Professor Edgar says :—

It requires a long practice, and even after a long practice among living animals one is compelled to own one's impotence to detect tuberculosis.

[*Ibid.*]

* * *

Mr. Sidney Villar, says :—

A scientific post-mortem examination cannot possibly be made on carcasses in a slaughterhouse, dressed to be used as butcher's meat. It is impossible for a man to say absolutely there is no tuberculosis in the animal, unless he cuts it up and so lacerates it that it is impossible to put it on the market.

[*Ibid.*]

* * *

Professor Dewar was asked :—

"Would it be possible even for a Professor to detect tuberculosis in animals before emaciation has set in, by simply looking at them in the yard, field, or market?" and he replied, "Now, in answering that question, I would say for myself, and I believe for my colleagues who are designated by the name of professors, that we do not claim there is any divinity hedging a professor as far as the diagnosis of tuberculosis is concerned. In the second place I would state plainly that as a rule it would be impossible.

[*Ibid.*]

Professor Thomassen, of Utrecht, says :—

A fortnight after the operation a tumour as big as the first developed between the muscles of the flank; the tumour was confined to one spot, was resistant and could be displaced with the finger; at the end of a week it was probed. Enclosed in a hard, tough, fibrous membrane we found a yellow puriform matter, which, when cultivated, was found to be full of Koch's bacilli. After emptying the contents we left the wound to itself and it slowly cicatrised.

The swelling gradually disappeared. The heifer lived till April, 1901, or fourteen months after the second inoculation. Being well nourished it was sold to the butchers, having served meantime for other experiments, the resection of the recurrent nerve being one of them.

[Showing the sort of animals sent to the market and how flesh-eating is the handmaiden of vivisection.]

* * *

Mr. James King, M.R.C.V.S., says :—

Neither expert nor trader can by ordinary inspection detect the malady in open market.

His ox may cost £30 and yet after slaughter not infrequently the carcass is found to be so extensively pervaded with tuberculosis as to render it unfit for human food, and it therefore has to be condemned.

It is common knowledge that a very large percentage of cattle in our best herds are subjects of this disease, and further that it is impossible by ordinary examination to find any clinical evidence of the malady. I have had occasion to make *post mortem* examinations of some of the best cattle our country produced, and which were exhibited as such at our principal shows. After slaughter it has been absolutely necessary to condemn parts of them for tuberculosis.

[Showing the extent of the disease and that high priced meat is no protection.]

* * *

Councillor J. H. Heatly says :—

The County Council Farm, which is in close proximity to Morpeth, last year sent the best heifer they had at their place to the Newcastle market, and on being slaughtered she was condemned for tuberculosis.

[A striking illustration.]

* * *

No one who will read the above few paragraphs from disinterested and competent authorities will ever dare again to say that the flesh-food which is served upon the table is free from that most deadly of diseases—Consumption.

REVIEWS.

"**Fruit Preserving**," by J. H. Cook, Pitman's Stores, Birmingham. Price 1½d., Post Free.

The subject of fruit preserving is not any too well understood by English people. This small pamphlet appears at an opportune time and contains some useful hints and valuable information which will be appreciated by housewives. The recipes include methods of preserving peas, French beans, and tomatoes, as well as fruits of the ordinary kind.

* * *

"**Unity, for Life, Liberty, and Freedom**," by R. H. Bates, Torbay Villa, Hockliffe Rd., Leighton, Beds. Price 1s. 1d., Post Free.

This booklet contains many faithful and courageous utterances concerning the higher life for man which is soon to be manifested upon earth. The author is somewhat extreme in his views, especially concerning asceticism, but his work will prove helpful and stimulative to many souls who are just awakening to glimpses of the spiritual life and its possibilities. This book would have been much improved by condensation.

ANNOUNCEMENTS.

The Executive Council will send a free copy of the current issue of this Journal to any Medical man who is desirous of investigating the subject of Fruitarian Diet and its advantages, if he sends his name and address on a postcard to the Hon. Secretary of the Order. Friends are invited to make this fact known to any doctors who are believed by them to be thus disposed.

* * *

IMPORTANT.

The only official address of The Order of the Golden Age is **Paignton, England**, to which all communications should be sent.

* * *

All Official Correspondence in connection with the general work of The Order of the Golden Age should be addressed to the **Hon. Secretary**. If letters are addressed to the Provost delay may occur in the acknowledgement, as Mr. Beard is sometimes away from Headquarters.

* * *

Members and Friends are invited to send to Headquarters copies of any newspapers which contain articles, notes, or letters on the subject of Fruitarianism, Cruelties of the Cattle Traffic, Diseased Meat, etc., so that the subject may be dealt with by the Press Department of the Order. To be of value such papers should be sent by the next post after publication.

* * *

Food-Reformers who write to the daily Press on the subject of Rational and Fruitarian Diet are invited to mention that enquirers and persons who are interested, can obtain leaflets, pamphlets and cookery books which contain useful advice on this matter, by sending to the Secretary of the Order of the Golden Age (enclosing a few stamps to pay postage).

* * *

Cheques and Postal Orders should be made payable to Sidney H. Beard.

* * *

American and Colonial Friends will oblige by refraining from sending coins enclosed in letters, as the English Postal Authorities charge a fee of fivepence Greenbacks, or postal orders, should be sent.

* * *

Readers of this Journal who are in sympathy with the ideals that are advocated in its pages, are invited to persuade their friends to become subscribers. Many more converts to the principles which underlie our Movement could thus be won.

* * *

This Journal is now supplied regularly to over a thousand Public Institutions in this and other lands, such as Free Libraries, Institutes, University Colleges, etc.

* * *

If there is any Free Library, Y.M.C.A., Public Reading Room, Theological College, or other Institution, where this Journal is likely to be read by thoughtful persons, which does not at present receive a copy, the Secretary will send one regularly on receipt of a request from the Librarian or Committee.

* * *

The cost of circulating the literature published by The Order in all parts of the world gratuitously, is met by the voluntary contributions of Members and sympathetic friends. No portion of the funds subscribed to The Order, up to the present time, has been used in paying for rent of offices, or for literary work—all that is needful in this way being provided by disinterested workers who have the interests of the Movement at heart.

Converts to the humane principles which are advocated by The Order are being made in all lands by means of the official publications, and many more could be influenced if the funds at the disposal of the Council permitted of a still larger circulation and distribution.

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The Guide-Book contains a number of original and copyright recipes, together with a large amount of helpful information concerning fruitarian and vegetarian diet, hygienic living, artistic cookery, food-values, etc. It is artistically bound in covers which are painted and illuminated by hand, and is consequently likely to commend itself as a gift book, apart from being a useful *vade mecum* to all housewives. The Author has included in its pages much of the information and knowledge which he has gained by personal experience, study and observation during six years of active work as an advocate of reformed dietetics, and as Editor of *The Herald of the Golden Age*.

A FEW PRESS OPINIONS.

"A Guide-Book that we heartily recommend to all who desire cleaner, more wholesome and simpler food. Many of our friends would fain abandon flesh meats but know not the value of fruits, nuts and vegetables. The author comes to the assistance of the food reformer and renders good service thereby."—*New Age*.

"The Introductory Chapters of this Guide-Book are quite enlightening. The bulk of the book however consists of practical recipes for a simple style of living which is not only rational but pleasant and appetising—besides being humane. The whole deserves the attention of all who wish to make life worth living."—*Hereford Times*.

"There is not a dull chapter in the whole book."—*Stirling Journal*.
"It is well written and as it is admitted on all hands that too much flesh is generally used it deserves a wide circulation."—*Christian Advocate*.

"The whole work is a valuable help in the correct understanding of the dieting of the human body. It is written with a freedom from 'faddism'—an evil that so often enters into and cheeks, in parasitical fashion, the growth of a new movement. There is shrewd common sense, a practical grasp of the subject and a choice of only those arguments endorsed by scientific research."—*Torquay Times*.

"Food Reformers and those thinking of adopting a more humane diet would do well to obtain this book. It is full of useful information."—*Montreal Daily Herald*.

"We, who love our fellow-creatures, and who would most certainly turn quite sick if asked to devour their cooked flesh, can find much use for this new cookery book; but it will also appeal to the multitude, and readers who would blazon its teaching abroad would surely be doing much to help on the good work.

"Few people realise that it is possible to keep a really good table without the aid of meat, but whilst advocating simplicity, the author shows how this may be done."—*The Occult Literary News*.

"In 'A Comprehensive Guide Book' the author has given the public a most timely and useful book. It is food-reform literature, but this contribution to it is written in a dignified, compassionate and amiable spirit."—*Immortality*.

Orders should be sent to

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N.B.—Friends in the United States who wish to obtain the book at the low price at which it is sold in England should write direct to Paignton for the English edition. Price twenty-five cents (canvas fifty cents) post free. Paper money, please. No coins.

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